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WAR UNNECESSARY.

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The constant changes which mark human progress, the development in political, social, moral and religious life, stimulate readjustments, and urge fresh presentations of truth.¹ Each generation is required to declare and teach the great fundamental doctrines of peace, earnestly and vigorously, without the least hesitation on account of the greater services of others, or of the excellent literary productions which this subject has called forth in former times.²

Our Saviour taught, both by precept and example, the truth uttered by Angels at his birth, "Peace on Earth and Good Will toward Men."³ It seems needless to review the abundant and frequently quoted passages of Scripture which establish this view. And I proceed at once to declare that war, aside from the scriptural argument against it, is an unnecessary evil, which ought, according to sound reason and ethics, to be abolished.

The great leading publicists are sufficiently agreed that all international questions may be referred to Arbitration, except (1) those involving national existence or independence, (2) schemes of policy, and (3) questions of national honor.⁴

It is quite evident, as to the matter of this excepted list, that the difficulty at the root is dishonesty and mutual distrust.⁵ Good faith requires that the existence, inde-

1 "New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of truth."

The Present Crisis—Lowell.

²See Barclay's Apology, Prop. XV.; Dymond's Essays, Chap. XIX.; Gurney's Observations, Chap. XL.; 5 William E. Channing's Works, 109; Life and Speeches of the Rt. Hon. John Bright, Vol. I., 207, 230, Vol. II., 325, 326; A. P. Peabody, 18 Chr. Exam., 368; Charles Sumner, "True Grandeur of Nations;" Arthur Helps, Friends in Council, Second Series, Vol. I., 62; John Ruskin, "The Crown and Wild Olive," 98; Prize Essays on a "Congress of Nations," by T. C. Upham and others; Sheldon Amos, "Political and Legal Remedies for War;" 1 Buckle's Hist. Civil. in Eng., 190, 191, 202-223; John Bascom, Ethics, or Science of Duty, 324-335; 16 Friends' Review, 115; Thomas Carlyle, Sartor Resartus, Book II., Chap. 8, 19; 10 Encyc. Bib. Theol. and Ecc. Lit., by McClintock and Strong, 876-883; Gesta Christi, by Charles L. Brace, 355; A Sketch of the Life and Labors of Elihu Burritt; Memoir of William Ladd, "The Apostle of Peace."

3 "Lend, once again, that holy song a tongue,
Which the glad angels of the Advent sung,
Their cradle-anthem for the Saviour's birth,
Glory to God, and peace unto the earth!"
The Peace Convention at Brussels, 1848—Whittier.

See also The Life and Labors of Elihu Burritt, 53.

⁴Pol. and Legal Remedies for War, by Sheldon Amos, 120.

⁵O, for Abraham Lincoln's faith in the virtue and justice of men. He said in his Inaugural Address: "Why should there not be a patient confidence in the justice of the people? Is there any better or equal hope in the world?" And why not in the justice of nations?

"A song of faith that trusts the end
To match the good begun,
Nor doubts the power of Love to blend
The hearts of men as one!"

The Peace Anthem—Whittier.

pendence and honor of each nation should be guarded by other nations; as civil government protects the life, property and character of each citizen. And certainly schemes of policy ought to perish which are not honest and thoughtful of the just and equal rights of all men and nations. This national distrust is similar to that which the small States of the United States cherished towards the large ones at the formation of the Confederation of 1781,¹ and at the adoption of the Constitution in 1788.²

The jealousy and distrust among the American States was groundless, and this Union has shown the possibility of a federation of the nations of the earth, reserving to each nation all power except in certain limited and specific international matters. This distrust is a remnant of the ancient belief that each nation is the natural enemy of every other nation. It is far behind the spirit of "Whatsoever ye would that men should do unto you, do ye even so to them." It has not even advanced to the commercial idea that no trade is of value which does not benefit both parties, or the republican experience in politics that the prosperity of all the States rests upon the prosperity of each and every State.

The enormous evil of war is exhibited in the following statistics and statements:

The wars of European and American nations during the period from 1790 to 1880, or ninety years, destroyed four millions and four hundred and seventy thousands of human lives; and fifteen billions and two hundred and thirty-five millions of dollars of the proceeds of human

1 1 Story on the Const., §§ 224-228.

2 2 Bancroft's Hist. of the Const. U. S., 336-350; Rawle on the Const., 13, 14; 1 Story on the Const., §§ 272-305.

3 "What, speaking in quite unofficial language, is the net purport and upshot of War? To my own knowledge, for example, there dwell and toil, in the British village of Dumdrudge, usually some five hundred souls. From these, by certain 'Natural Enemies' of the French, there are successively selected, during the French war, say thirty able-bodied men; Dumdrudge, at her own expense, has suckled and nursed them; she has, not without difficulty and sorrow, fed them up to manhood, and even trained them to crafts, so that one can weave, another build, another hammer, and the weakest can stand under thirty stone avoirdupois. Nevertheless, amid much weeping and swearing, they are selected; all dressed in red; and shipped away, at the public charges, some two thousand miles, or say only to the south of Spain; and fed there till wanted. And now to that same spot in the south of Spain, are thirty similar French artisans, from a French Dumdrudge, in like manner wending; till at length, after infinite effort, the two parties come into actual juxtaposition; and Thirty stands fronting Thirty, each with a gun in his hand; straightway the word 'Fire' is given; and they blow the souls out of one another; and in place of sixty brisk, useful craftsmen, the world has sixty dead carcasses, which it must bury, and anew shed tears for. Had these men any quarrel? Busy as the Devil is, not the smallest! They lived far enough apart; were the entrest strangers; nay, in so wide a Universe, there was even, unconsciously, by commerce, some mutual helpfulness between them. How then? Simpleton! their Governors had fallen out; and, instead of shooting one another, had the cunning to make these poor blockheads shoot.—Alas, so it is in Deutschland, and hitherto in all lands; still as of old, 'What devilry soever Kings do, the Greeks must pay the piper!'"—Sartor Resartus, Book II., Chap. 8, 118, 119.

industry.¹ This is an average of fifty thousand lives and of one hundred and sixty-five millions of dollars for each year of the period.²

But the present standing armies of Europe contain twelve and one-half millions of men, at an annual cost, if you include their possible productive labor, of two billions and three hundred and fifty-five millions of dollars, and these soldiers are a constant menace to the peace of the world. Indeed they are one of the most potent causes of war. What need would exist for forts on the borders of nations, or of bristling armies along their boundaries, if their intentions were just and upright.³ They are no longer required on the confines of cities, towns, counties, or of the States of a republic.

This immense loss of life and property would have been avoided, if nominal and professed Christian nations had been Christian in spirit and in truth,—if the wisest, purest, and most cultivated Christian citizens had guided the nations. The contrast between the moral obligations of neighbors and citizens in their relations to each other, and the moral obligations of nations, as taught and practised in their intercourse with each other, is striking and marvellous, and certainly is not to the credit of the nations.⁴

Courts have taken the place of private wars between men, between clans, between cities, between counties, they have superseded trials by battle and duels, while war, the most gigantic relic of barbarism, survives these kindred evils. But as huge blocks of ice, floating from the pathless regions of the North, dissolve in summer seas, so war, the aggregate of human evils, descending from

¹ W. E. H. Lecky says:—"The great majority of wars during the last thousand years may be classified under three heads:—Wars produced by opposition of religious belief, wars resulting from erroneous economical notions either concerning the balance of trade or the material advantages of conquest, and wars resulting from the collision of the two hostile doctrines of the Divine right of kings and the rights of nations. In the first instance knowledge has gained a decisive victory, and in the second almost a decisive victory."—*2 Rationalism in Europe*, 219.

² Mulhall's Dict. of Statistics, 465.

³ W. E. H. Lecky says:—"The conceptions that the interests of adjoining nations are diametrically opposed, that wealth can only be gained by displacement, and that conquest is therefore the chief path to progress, were long universal; but during the last century political economy has been steadily subverting them, and has already effected so much that it scarcely seems unreasonable to conclude that the time will come when a policy of territorial aggrandizement will be impossible. At the same time the extension of free trade has undoubtedly a tendency to effect the disintegration of great heterogeneous empires, by destroying the peculiar advantages of colonies and of conquered territory; while railways and increasing knowledge weaken national antipathies, and facilitate the political agglomeration of communities with a common race, language and geographical position."—*2 Rationalism in Europe*, 219.

⁴ John Ruskin says, "The Christian religion which we have been taught for two thousand years, is still so little conceived by us, that we suppose the laws of charity and self-sacrifice bear upon individuals in all their social relations, and yet do not bear upon nations in any of their political relations."—*3 Stones of Venice*, 168.

darker ages, is melting beneath the light and heat of Christian civilization.

Most of us are inclined to take a kindly and charitable view of the last war in the United States. We rejoice in what we conceive to be its results, such as the destruction of slavery, the preservation of the unity and integrity of the nation, and possibly of constitutional liberty in the earth. But we seldom measure the real cost of the means used. We lost six hundred and fifty-six thousands of men, or about one-sixth as many as there were slaves, and three billions and seven hundred millions of dollars,¹ not including the loss of the labor and industry of the vast armies, North and South, during the four years of war.

The valuation set on the slaves, at the request of Abraham Lincoln in 1862, by members of Congress from the border States,² was three hundred dollars each, and assuming their number at four millions, which is an over-estimate, the value of all the slaves in the United States was one billion and two hundred millions of dollars, or less than one-third of the money cost of the war.

But it is questionable whether the loss of men and money was our greatest detriment. The subtle moral evil which pervades society and invades every household, and is clearly traceable to this source; the record of increasing crime which blackens the journals of the land, and takes its date and beginning from 1862; the feverish war spirit which survives in military organizations and the minds of men, producing an imminent tendency to war, which did not previously exist; the sectional hatred between the North and South, outlasting generations; the contention and bitterness of conflicts between races and between castes, makes an accumulation, a sum total of evil, beyond calculation.

The citizens of the whole country had participated in the proceeds and results of slavery, and there was an element of justice in their sharing in the loss. Waiving the question of the title or right of property of the slaveholders, and remembering that compromise must be made where interests conflict, even in the construction of governments, and for a stronger reason in incidental matters, we reach the conclusion that compensated emancipation

¹ Mulhall's Dict. of Statistics, 465.

"It also follows from what has preceded, that the vast destructions of war are mainly a destruction of *Capital*. War cannot be carried on except by means of property actually existing, nor for any length of time, or to any extent, except by means of property existing in the form of capital. These savings, previously employed productively, are the source whence war supplies are drawn; the capital is absolutely destroyed; the war debt remaining is only a memorial of this destruction, and an obligation resting upon somebody to create new capital with which to replace the old; the debt does not carry on the war, but transfers the capital from individuals to the government; and war, accordingly, is the greatest enemy to exchanges, because it annihilates a portion of the central agencies which carry them forward."—*Elements of Political Economy*, Arthur L. Perry, LL. D., 233.

² American Politics, by Thomas V. Cooper, Book I., 138, 139.

was the only wise and proper mode of ending the controversy. It is true that the slaveholders would not sell, and we would not buy; but what either did do, or would do, is not the question. It is rather what both ought to have done.¹ If both sides were proud, passionate and perverse, and for those reasons missed the true way of adjustment, then their mistake ought to be held up to the deliberate judgment of mankind forever, as a beacon and a warning. The experience acquired should henceforth have its full effect in human affairs. We have dwelt long upon this special war, because it is so recent, and its experiences are so vivid, and because no war can ever seem more just or plausible, than our side of this. It was largely a struggle for the freedom of others, and not for our own. If it might have been avoided, then it furnishes a strong foundation for believing that war is an unnecessary evil.

Abraham Lincoln, wise and far-seeing, blessed with special opportunities for clear and distinct views of the issue, and a true understanding of affairs, gave the weight of his great name and judgment to compensated emancipation in 1862.² He was overborne by the passions of men, and the din of war. But subsequent events have vindicated his wisdom. Our risk was great; we approached much nearer to financial exhaustion than was then publicly known.

It was a unique war. Slavery was the cause. But slavery itself was a fruit of war, beginning with the capture in Africa, continuing through the middle passage, and the cruel bondage in America. It began, went on, and ended in violence, and produced violent men.

It has now ceased in nearly every Christian land; it remains for war, its "twin relic of barbarism," to follow, and for every sincere Christian to hasten its departure.

International law and international morality are in a crude and unadvanced stage.³ It is admitted that nations are bound to abide by their treaties, to be thoughtful and considerate in making war, to desist from needless cruelty, and not to abuse victory. But each nation is largely a law unto itself. Since there is no superior

¹ Schiller says: "Whoever fails to turn aside the ills of life by prudent forethought, must submit to fulfil the course of destiny."

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side."
The Present Crisis—Lowell.

² See President Lincoln's Special Message to Congress, Third Mo., 2d, 1862.

³ "In fact a writer on international law has to be perpetually on the verge of controversy. He must embark on almost endless discussion of a mixed mass of precedents and reasons, in which the exact value of the precedents is seldom known, and the reasons are constantly biased by theoretical assumptions, or political interest. No doubt there is a certain amount of settled principle, but the application of it, by different states, in their conduct, and by different writers in their books, is so various, that what agreement there is, appears at times to be illusory."—*Essays in Jurisprudence and Ethics*, by Frederick Pollock, 31, 34.

Also, *political and Legal Remedies for War*, by Sheldon Amos, 85.

International Law, by Theodore D. Woolsey, 396-412.

authority, legislative, judicial or executive, each government interprets international law in its own interest, regardless of the legal maxim that "no man can be judge in his own cause."¹

The diffusion of knowledge, and of Christian ideas throughout the earth, is preparing the minds of all men for codes and judgments according to law, in pure and impartial courts, for the supremacy of reason and justice, in place of violence and brute force. Steam, electricity, the press, cheap postage, and universal commerce, are welding the nations rapidly into one brotherhood, "and human life is in some sense prolonged by an almost limitless power of converse." This cause, at this period in human history, considering the immense interests involved in it, commends itself to statesmen, philanthropists and Christians, with an impressiveness unknown before. "The harvest truly is plenteous."

The printing press has disseminated the principles of peace, it has bound the nations together, by the interchange of thought, lifting them towards the same moral and spiritual plane. But it has sown tares with the wheat. Literature is charged with a martial spirit. Physical violence and inhuman cruelty are the substance of the most thrilling scenes in fiction. History, oratory, poetry and art, combine to exalt and embellish the triumphs of war.

While not a monument in the world, perhaps, suggests to mankind the grandeur and beneficence attendant upon peace, the statues of heroes and emblems of war, teach their lesson of military glory, unsullied by destruction or misery, in the squares and gardens of great cities, and the public places of the earth.

These memorials are particularly hurtful at an early age in life, when physical courage is most attractive, and acts of valor most admired, and taste and character are in their most formative condition. But this is less baneful than the education of children in the use of arms, at the public expense, which is furnished in some parts of the United States. Europe, which is one great armed camp of soldiers, always ready, if we except England, is exceedingly unfortunate in this quality of education, because every boy must become an actual soldier, and devote a large share of his scanty school days to learning the theory and practice of war. Certainly no one has cause to marvel that the balance of power and peace of Europe are in constant peril.

The simple waste of time and mind are serious enough, but when both are perverted, and devoted to the destruction of persons and property, it is deplorable in the extreme. How vastly different the aim and purpose of such education from that which presents the noble arts of peace, the conquest of mind over matter, the subjugation of the earth, rendering it a more perfect home for men, the training of immortal minds for eternity, under the full

¹ Broom's Legal Maxims, 116.

light of the great commandment, "Thou shalt love thy neighbor as thyself."

The union of Church and State has always compromised and weakened the influence of Christianity against war. It is painful to observe that persons holding exalted places in the Christian church, so called, and among high officers of State, are seldom opposed to war, but as a rule most heartily approve of it.¹ To be sure they have plausible excuses; both sides of every war since the beginning of time have been seemingly fair.

It is not the union of Church and State which is to be sought. It is the moving of the State by the force of an aggregate of sincere, independent Christians creating a healthy and pure public opinion, which is to accomplish the desired result.

It is in the power of the so called Christian States to annihilate war at will. They have carried on very many of the most cruel wars in history, bearing signs and emblems of the Prince of Peace with utter inconsistency throughout their merciless conflicts.

While we admit, as we must without hesitation, the long record of most unchristian deeds done in the name of Christianity, without a shade of authority from the precepts or example of our Saviour, we are as certain that Christianity is the hope of the world.

We therefore turn joyfully from this dark record to the brightest one in history. International law has little or no force beyond the influence of Christianity, which has suppressed private war on the land, has destroyed private war or piracy on the sea, and reduced privateering. It defends the rights of neutrals. It protects the prisoner of war from massacre and slavery, and guards him against inhuman treatment. It has put an end to the killing of unarmed enemies and the useless destruction of life and property.² It protects woman. It has already substituted arbitration for war to such an extent as to attract the attention and challenge the approval of the most powerful nations.³

¹ "Rosy and sleek, the sable-gowned divine,
O'er his third bottle of suggestive wine,
To plumed and sworded auditors, shall prove
Their trade accordant with the law of Love;
And Church for State, and State for Church, shall fight,
And both agree, that Might alone is Right!"

The Peace Convention at Brussels—Whittier.

² Geneva Convention for the succor of the wounded in time of active warfare, 10 Encyc. Brit., 152; Hayden's Dict. of Dates, 310.

³ "There is no doubt that the violence of war has in fact been regulated and moderated to an extent that seemed impracticable in the time of Grotius.—*Essay in Jurisprudence and Ethics*, by F. Pollock, 36.

See also *Gesta Christi*, by Charles L. Brace, 355; *International Law*, by Theodore D. Woolsey, 222-230; *Geneva Arbitration*, 2 Cycl. Polit. Sci., 331; *Old and New*, VI., 126, IX., 529; 137 Ed. R., 264; 85 Fraser, 381; 132 Quar., 535; 7 Am. Law R., 193, 348; 10 Inter. R., 436; 8 Am. Law R., 13; 3 Radical, 558; *The Nation*, XII., 332, XV., 133, 180, 245, 377, XVII., 271, XVIII., 390, XXIII., 53; 2 Penn Mo., 109; 102 N. Am. Rev., 473; 1 Inter.

The power of a nation is not in its forts and armaments. It is in the intelligence and virtue of its citizens; in an exalted and healthy public sentiment; while peace and domestic and foreign tranquillity are the supreme objects of local, national and international government. "Those who are not against us are for us." We may personally and privately hold Christian ideals of non-resistance, or disinterested love, and still be co-workers with all men and nations in the effort to prevent and abolish war, or mitigate its attendant miseries.

Law and courts, including arbitration, are the natural and proper substitutes for war. They have already obtained supremacy in private affairs; soon they will be used in disputes between nations, and men will marvel that war was once possible.

War has been improperly regarded as an instrument of justice. Itself, the greatest of evils, it is justified as a remedy for evil. The remedy is worse than the disease. War is the product of centuries; it must be overcome little by little. A sound, healthy public policy must be created, to avoid, confine, reduce and extinguish it.

Agitation against war must be maintained, earnestly and constantly. A true public conviction must be created, that political, commercial and social prosperity are only possible with peace; that war, stripped of its glamour, its tinsel, and the magnetism of masses of men, concentrated into one tremendous destructive force, is repulsive; that modern armaments are only the teeth, tusks, claws and horns of animals, the beaks and talons of birds, and the fangs of serpents, sharpened, extended and multiplied, with all the intensity which ages on ages of human ingenuity, utterly without mercy, have made possible.

The Romans were educated in war; they delighted in cruelty, in combats of gladiators, and in the insolent pomp of triumphs. The Athenians were cultivated, humane and benevolent, but became excited by the rivalry of Corinth, which, through Roman influence, had adopted gladiatorial shows, and it was proposed to introduce such exhibitions into Athens. Demonax,¹ the Athenian, cried out from the Assembly, "First throw down the altar erected to Mercy above a thousand years ago by our ancestors."

We ourselves stand at the end of almost two thousand years of Christian teaching, with its culture, its tenderness of human rights, its beautifully blended justice and mercy. Christian nations ought to learn war no more; they ought to beat their swords into ploughshares. Every Christian ought, in the spirit of his Master, to maintain, deep down in his heart, an irrepressible conflict with war.

Rev., 104, 156, Colburn Mag., 144; 22 Tail. Mag., N. S., 293; 90 Ecl. Rev., 236; Speech of Rt. Hon. John Bright, 3d mo. 13th, 1865; see also his Public Addresses, 205; *Friends' Review*, XXVI., 180, 366, 618; *Ib.*, XXVII., 23, 789, XXVIII., 782; *Peace Jubilee*, Life and Labors of Elihu Burritt, 367.

¹ Introduction to Rollins' Ancient History, xxviii.

The same earnest, conscientious effort of the people, which has crushed so many corrupt things, will subdue this gigantic evil. The remedies for war are abundant, and the combined action of all of them is needed. A deeper and clearer spiritual view of the Gospel; more faith and sincere obedience to conviction. The cause demands that the real nature of war, its crime, its folly, and its utter uselessness, be constantly kept before the people.

Societies and organizations, with large funds capable of being used in any manner which shall be most effective from time to time, would seem to be as sure and direct as anything. They were very useful in the anti-slavery agitation. Literature is far-reaching, penetrating to every home, and its use in this direction should be extended a thousand fold at once. Public lectures and addresses, full of facts, are of immense value.

It is not enough to repeat texts of Scripture, and to assert over and over again what nobody can gainsay with any success, that our Saviour and the first Christians¹ were totally opposed to war.² It will be far more effective to present the advantages of arbitrations, of courts, the loss of men and of money, the real intrinsic nature of war. The newspaper correspondents in recent times have by their realistic descriptions, raised the curtain, and revealed to the public some of the loathsome details of war, with good effect. It needs only to be known, and its horrors and worthlessness realized, to suppress it. Christian ministers of all denominations, ought to be earnestly and tenderly visited, in an open-hearted persuasive manner and spirit, for their united co-operation would extirpate war. They are our necessary and natural coadjutors and allies in this cause of our Master.³

And finally, as we reflect upon the duration and magnitude of war, the sum of all evils, and consider how feeble we are as Christians, we turn to the Source of everlasting

strength; the cause of peace is His own, and it will prevail. Let our prayers ascend to Him without ceasing, that He will bless our humble efforts; that His light and truth may penetrate every human heart, with convincing power; that righteousness and peace may cover the land as the waters do the sea, and God's will be done on earth as it is in Heaven.

The Society of Friends from its origin has held that war was an evil and a crime, forbidden both by the teachings and example of our Lord. It has never hesitated for a moment to maintain and teach that the ideal peace, which most Christians have heretofore relegated to the millennium period, is to be sought and struggled for now and always. That it is by loyal, faithful obedience to Christ, and an abiding trust in Him far beyond the scope of our puny reason, that millennial peace in each individual soul is to extend until it fills the whole earth.

We exhort our brethren everywhere to remember how much this cause has received already from the steadfast, unwavering testimony of our Christian fathers. Shall we falter? It is not enough to be free from an active share in war. We are not to stand in stoical indifference. We must be positive, aggressive. It is of the very method and essence of Christianity to force the light into darkness. If we have great and unusual light, it is an unmerited gift, it comes charged with responsibility. We ought therefore to welcome every effort and join hands with all men and all measures which seek the overthrow of this common enemy of mankind.

AMERICAN VOICES.

A correspondent of the *London Times* writing from Hamburg says with regard to one barrier to international comity:

"It is everywhere acknowledged that the crowd of tourists composed of the best English society is thinner this year than usual. It is swamped in the common variety of tourists and lower classes of Americans, whom even the republican aristocrats of New York would regard with doubt. The Americans follow the English by an unerring instinct into every pleasant retreat where we desire to sulk or amuse ourselves alone. Nice, Pau and Cannes, once English preserves, can now hardly be distinguished from American cities. The same thing is true of Hamburg. The English sparrow is being pushed out of its nest by the Yankee cuckoo. Our only revenge is found in the conviction that, if we are disliked on the Continent, the Americans are more disliked. They inherit our unpopularity abroad, being more unsympathetic and aggressive, while the special aggravation of the Yankee voice and accent embitters their relations with less strident races. It is useless to have Chicago exhibitions unless the American people can, by education or medical science, uproot the natural voice, which is at present a blight on all social relations and makes all American diplomacy at foreign courts impossible."

¹ Early Church History, Backhouse and Tylor, 221, 555.

² The Rt. Hon. John Bright said in 1853: "You have even conceived the magnificent project of illuminating the whole earth, even to its remotest and darkest recesses, by the dissemination of the volume of the New Testament, in whose every page are written forever the words of peace. Within the limits of this island alone, on every Sabbath, twenty thousand—yes, far more than twenty thousand temples are thrown open, in which devout men and women assemble, that they may worship Him who is the 'Prince of Peace.' Is this a reality? or is your Christianity a romance? Is your profession a dream?"

He said again in 1880: "I say, let us abandon our pretensions; let us no longer claim to be Christians; let us go back to the heathen times, whilst we adhere to the heathen practices [hear, hear]; let us no longer—as I see some of the leading men of this country have been doing within the past few weeks, at the opening of churches and at the laying of the foundation stones of churches—join in all the apparent regard for the Christian religion. Take down, at any rate, your Ten Commandments from inside your churches, and say no longer that you read, or believe in, or regard the Sermon on the Mount. Abandon your Christian pretensions, or else abandon your savage and heathen practices." [Loud applause.]—*Life and Speeches of John Bright*, Vol. I., 210; Vol. II., 326.

³ We may joyfully adopt the motto of George Whitefield, "*Nil desperandum Christo duce*;" Nothing is to be despaired of with Christ for our leader.